

When God is on our Side.

A

Thanksgiving-Sermon
FOR THE
SUPPRESSION
Of the Late Unnatural
REBELLION,

Preach'd on Sunday, *June* the 10th,
The suppos'd Birth-Day of the Pretender,
At St. Katherine Cree-Church and All-Hallows-Barkin.

In which are Consider'd,
*The sad Consequences, if the Rebellion had
succeeded;*
And the Happy Consequences that it did not.

By CHARLES LAMBE, A.M.
Minister of St. Katherine Cree-Church, and
Lecturer of All-Hallows-Barkin.

Publish'd at the Request of many of both Auditories.

LONDON: Printed for Bernard Lintot, between
the two Temple Gates in Fleetstreet. And sold by
J. Roberts in Warwick-lane. 1716. Price 4 d.

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MONSIEUR (1)

PSALM CXVIII. former part of the
†6th Verse.

The Lord is on my Side —

THIS, I perceive, is the suppos'd Birth-day of *that Popish Impostor*, who, in defiance of our Laws, *pretends* a Title to the Crown of these Realms. It seems the *foolish Virgins*, and the young Men of *equal* Understanding, are to pay some *secret* Honours to it, and in the *silent* Show of particular Distinctions in their Dress, express their Appetite, and Inclination to *him*; a Thing unheard of till *now*: And it would be extreamly amazing, were they not as *Remarkable* for their want of good Sense, and common Reason, as they are for the want of common good Manners, and a true Sense of their own Interest and Advantage.

Had his Attempts against us succeeded, the Day of his Birth had been to these Nations, *a Day of Trouble and Distress, a Day of Wastefulness and Desolation, a Day of Darkness and of Gloominess*; and therefore, certainly, the most becoming Way, in which, true Protestants

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2 *A Thanksgiving* SERMON.

can celebrate it, is to renew our late publick Thanksgiving to Almighty God, for the Suppression of the Unnatural Rebellion rais'd in Favour of him: The *rising of every Sun, and the going down of the same* should be attended with *something* of this Nature; but the Day, which is said to be the Day of his Birth, being by the Course of the Year fallen upon the Day of our Sabbath, give me leave to employ your Meditations *wholly* upon that Subject.

They sure will readily acquiesce in this, whose Affairs, and indeed these were *many*, would not admit them to attend the publick Assembly upon the Day, which our Governors particularly set apart for that pious, and grateful Work: Those who did attend, and were *sincere* in so doing, will not be uneasy at the second Repetition of a Discourse, in which you are exhorted to thank God for Blessings, which a *whole* Life spent that way will not sufficiently make amends for.

Greatly, indeed, has God deserv'd our Thanks, and highly impious, would it be, to withhold from him any part of that Praise, and pious Acknowledgment, which Estate, and Life, Liberty and Religion, so visibly preserved by him, will perpetually teaze us to offer to him.

There are none *here*, I hope, who will venture, thus sacrilegiously to rob God, though to the Dishonour of our Nation, and the Reproach of our Religion; too many are to be met with
else-

A Thanksgiving SERMON. 3

elsewhere. *Their* thankful Posterity, when they find themselves, by the Suppression of this Rebellion, *Free Protestants*, will atone for the Ingratitude, and Insensibility of their Fathers, and Praise for ever that Great and Glorious Name, which *they* had not Religion enough, for *one Day*, to celebrate,

Certainly the most monstrous Son of Ingratitude, when he comes to reflect upon what has lately happened, without that Prejudice and Partiality which the Tyranny of Passion has at present enslav'd him to, will in the Words of *David*, and of all good Subjects, declare that we had undoubtedly *been swallowed up quick, when they, whose Wrath was kindled, rose up against us, if the Lord had not been on our Side.*

Indeed in the Time of War, whether Publick, between Nation and Nation, or Civil, between Subjects of the same Kingdom, both Parties are fond of believing, and ready to boast, that God espouses *their Cause*; and happy are they, who have any Confidence, or *just Assurance* of it.

The Ways of God, 'tis true, are past finding out, and his Methods of Dealing with Mankind above the Accounts of Human Understanding; but in great Contentions, and open Wars, there are some Things essentially Antecedent to his Favour, upon the Performance of which, God has given us leave to hope; nay, to form an humble Confidence, that he will be

4 A Thanksgiving SERMON.

propitious, and on *our Side*. Therefore in the Progress of this Discourse, I will shew,

First, What just Grounds of Confidence, a King, or his People, in a Time of War, may have to believe *That the Lord is on their Side*.

Secondly, Their Obligation to thank him, when he does appear on *their Side*.

First, What just Grounds of Confidence, a King, or his People, in a Time of War, may have to believe *That the Lord is on their Side*.

The *1st* of them is, If the Cause be good.

The *2^d*, If the Ends they propose be good.

The *3^d*, If they prosecute those Ends by lawful Methods.

The *4th*, If there be a Concurrence of their Industry with the Assistance of God.

1st, If the Cause be good.

For God being essentially Just and Righteous himself, must never be suppos'd to side with those who engage themselves in unjust, and unwarrantable Enterprizes; this would be to fight against himself, to *espouse* Iniquity and Injustice, when he is of purer Eyes than even to *behold* it, without Detestation and Abhorrence.

Our Confidence, therefore, of God's Favour, must arise from the *Goodness* of our Cause, from the

A Thanksgiving SERMON. 5

the *Justice* of those Reasons, which induce us to appear in Arms, and engage in War.

I need not repeat to you the *Cause* we were embark'd in, you will all recollect, that the united Legislature of the Realm, to secure our Religion and Liberties from the Tyranny and Superstition of *Rome*, settled the Succession of the Crown in an Illustrious Protestant Family, and in due Time received and crown'd the Head of it, our King : This was done seemingly with a General Approbation; he was sworn to with Alacrity, and Unanimity, address'd with all the Acclamations of Joy and Transport; insomuch that his peaceable Accession to the Throne was look'd upon to be such a Security for the quiet Possession of it, that *no* Defences were erected against any Attempts that could be offer'd to disturb, or interrupt it. Our Arms, and Ships of War, were laid up in Peace, and every Man's Heart chear'd with the pleasing Meditations of Ease and Security; the most suspected of *Ill-will* to what was done, took off all Apprehensions, by an open Acknowledgment of his *Right*, by swearing *True and Faithful Allegiance* to him, at the same Time *Abjuring* the Person who *pretended* another Title, and most solemnly engaging before God and Man, that they would to the *utmost* of their Power, oppose him, and defend their *rightful* and *lawful* Sovereign King GEORGE.

But on a sudden, taking the Advantage of our Security, and the defenceless Condition of the

6 A Thanksgiving SERMON.

the Nation, they rose up in open Rebellion, broke thro' all their Oaths, and sacred Obligations, call'd in the Popish Out-law they had *disown'd* and abjur'd, some of them but few Days before, awak'd the Papists, who had long slept in a forc'd Obedience, and tolerable Good Will, call'd in the Assistance of all our foreign Enemies, mortgag'd our Estates to Papists abroad, and plunder'd them by Rebels here at home; made our Nation a *Field of Blood*, sacrificed all that was dear and valuable in it to Revenge and Hate insatiable; threatned to depose and murder the best of Princes, and make a general Massacre of his Royal House, whom we had invited from their native Land, and bound our Souls for their Protection and Defence.

And all this, without any previous Complaints of Grievances, without any Oppressions, any *just* Provocations from those that Govern'd, but only, on the one Hand, to fill the thirsty Souls of Papists with the Blood of Protestants; and on the other, to raise *new* Fortunes for the *Bankrupts* amongst them, upon the *Ruins* of the *Country* in which they were *born*, and of the *Church* into which they were *baptiz'd*.

It was *Time* then for every good Subject to *make bare his Arm, and gird on the Sword to Battle*. It was *Time then* to stand up in Defence of our Church and State, and to appear in full Opposition to those unworthy Sons of this Nation, whose Throats, those *open Sepulchres*, gap'd wide for the Bowels of their *Com-*

A Thanksgiving SERMON. 7

mon Parent, and would not have spared even the Mother that brought them forth; so great was their Iniquity, to such an Height of Barbarity did their Passions drive them on.

This was the Cause that called us forth to the Field; it was *this* that put our watchful Governours upon the noble Defence that was made in Favour of it, and that too, with a Courage truly *English*, and a Zeal truly *Protestant*. God look'd down from Heaven upon the contending Partys, he beheld the War from his *holy Place*; he saw the one defending Perjury, Superstition, Tyranny, and Idolatry; breathing out Slavery, Persecution, Inquisition, and Death: He saw the other in strict Observance of their Oaths, *abhorring Idols*, and all the Acts of Tyranny in Civil, or in Spiritual Rule, inamoured highly of our decent, pure, and truly Christian Worship, breathing out Pity, and Compassion, even to those *merciless Men*, who rudely threatned them, and provok'd daily the utmost Vengeance of the War; their Swords were the *Swords of the Lord*, and the Battle was not theirs, but *His*; which he crown'd with such *astonishing* Success, in which he appear'd so *figurally*, so *visibly*, that I shall ever declare it to be the *Lord's doing*, till I am prevail'd upon to believe, that the Host of *Sennacherib* died in a Night, *without* his Vengeance, and that the *Egyptians* perish'd *at once* in the *Red Sea*, and God knew not of it.

8 A Thanksgiving SERMON.

A 2d Ground of Confidence, a King, or his People, may have to believe That *the Lord is on their Side*, is, If the Ends they propose be good.

The Iniquity, and Immorality of the *End* does vitiate and pollute the best Actions; Virtue it self sinks into Vice when ill apply'd.

Undoubtedly to make War is sometimes necessary, in a good Cause, and for good Ends and Purposes it is allow'd of, and favour'd by God; but the Goodness of the Cause will not at all atone for the unfair Designs Men may have in the Prosecution of it; for the unjust *End* they may have in View, if Success should fall to their part.

And therefore our Governors did not engage in this War upon those inhuman Motives of Reprisal and Revenge; to fill themselves with Plunder, to drink deep of the Blood of the slain or of their Captives: These are the unjust Ends of War, and such as God will not appear *on the Side of*. But their chief Ends and Purposes, were, the Restoration of Peace and good Will; a Security for the future from the *same* Attempts; an happy Re-union of a divided Nation; the Preservation of *All* that can make it worth our while to Live; the *whole* centring in a *firmer* Establishment of our Liberty, our King, and our Holy Religion. These are the *just and righteous* Ends of War; and that no *other* could be *our* Ends, is apparent in the whole Course

A Thanksgiving SERMON. 19

Course of the Opposition we have made to this Unnatural Rebellion.

It is apparent, from the Discipline, and orderly Behaviour of our Troops, from the great Mercy to the fugitive Rebels after the Battle, and the *unparalle'd* Lenity to the Captives, now in the Hands of Justice, a victorious Army, which rarely happens, is contented only with *Victory*, without the least approaches to Domineer and Insult, much *less* to Enslave their Fellow-Subjects. An Apprehension, that has with equal Malice and Industry been insinuated, and made a Pretence to keep alive a Disaffection, which the Promoters of it carefully cultivate, as the *best* Seed for a *fresh* Rebellion; as *that*, which best promises a larger Harvest of Robbery and Plunder.

I am ready to call in the most consummate Malice; to appeal even to the *rankest* Enemy; let him shew where I have err'd in this Representation; let him shew what *unjust* Advantage has been made of the Victory; let him produce any single Action of our Rulers inconsistent with Justice and Law; those which lean hardest upon the Rebels, are the results of *absolute* Necessity, are the *common*, and *just* Consequences of Victory, are essential to *preserve* the Advantages of it, are such as the most *righteous*, and the most *merciful* Conquerors have taught. *It would be stupid to Conquer, and not to secure the Effects of Victory to themselves, and their Posterity.*

10 *A Thanksgiving* SERMON.

A 3^d Ground of Confidence, a King, or his People, may have to believe that the *Lord is on their Side*, is, If they prosecute their Ends and Designs by lawful Methods.

For though the Cause be certainly good, and the Views in it Just and Righteous, yet if we pursue them by Ways that are not so, by Methods that are *unlawful*, the Justice of the Cause will avail us nothing; the righteous *Ends* in prospect will not atone for us, but the whole becomes blameable, and vicious without Excuse.

By *lawful* Methods, I mean such as are agreeable to the Laws of God, and of the Nation in which we live, in the whole Defence that has been made against this barbarous Attempt upon our Religion, and our Lives, an exact Obedience to both has all along been observ'd.

It is not certainly against the Law of God to *defend our selves*; it is the first Principle of Nature; that which he breath'd into us when he gave us the *breath of Life*; and that which will never depart from us, till that Life returns to him who gave it.

As to the Laws of our Land, notwithstanding the unfair Insinuations of our Enemies, what Violence has been done to them? By the Law of *Nature* we defend our selves when assaulted, by the Laws of the *Land* we are directed in *what Manner* to do it; these Directions are general, and such as provide sufficiently

A Thanksgiving SERMON. II

ly for the Security and Defence of *Individuals*, and they cannot fail under the Conduct of them. But when the *Community* is assaulted, and particularly by a Rebel Part of it, the general Directions of the Law in that Case, cannot reach all the various Incidents that occur, and point out the proper Defences against them; and therefore all *Free States* invest wise and good Men with full Power to fill up the Deficiencies of the Laws, to prescribe the Methods of Defence, and secure the common Safety, and whatever upon such sudden Occasions is alter'd in, or added to, the Tables of our Laws, it being done by a *competent* Authority, by those, whom the Community had given Power to make, to suspend, alter, or repeal Laws, there is no Invasion upon our Constitution, the Tables are yet entire, and command our Obedience, if they are not *contrary* to them, as strictly as the Tables from Sinai, written by the Finger of God.

Temporary Laws, enacted under the Surprise of a Rebellion, for the *immediate* and *necessary* Defence of the *whole*, may bring Grievance to *particular* Men, and this the justest Lawgiver cannot provide against, and therefore if the Publick receives Advantage by it, he is acquitted before God and the World.

Amor patriæ, Necessitas Temporum, The Love of our Country, the Necessity of the Times, were the Doctrines of Consolation to the *Individuals* that suffer'd upon this Account; and always

112 A Thanksgiving SERMON.

with-held the bravest *Romans* from Murmur and Regret, and in Consequence, from Sedition and Rebellion.

Even *Cato* himself, that old Martyr to his Notions of Freedom, would certainly have yielded quietly to a Restraint for a Time upon his own Liberty, when the Liberty of all *Rome*, in probability, would have been preserv'd by it forever.

To the Example of the old *Romans*, I might add *St. Paul's* Command to the *Romans*, that were more modern, and mention a Religious Obligation to submit to the Powers that be; but I cannot believe that the Doctrine of *Passive Obedience* will have any Influence, even with those formerly avow'd Patrons of it, while they are so active in a Rebellion against it.

Since I am upon the Lawfulness of the Methods made use of to suppress this Rebellion, I cannot take my leave of it, till I have done Justice to our Sovereign, and have observ'd to you, how precise and punctual he has been in the Performance of his Coronation Promise viz. *That he would Rule his People according to their LAWS.*

I have been taught, that the suddenness of the Attempt, the surprize of a Rebellion would justify some deviation from the Laws in the necessary, immediate Defence against the first Approaches of it: This has always been pleaded in Favour of the *Royal Martyr*, now Saint of Glory; and is suppos'd to justify him in

A Thanksgiving SERMON. 13

in the use of Means to defend himself, which were not *strictly legal*; though I am perswaded our *present Sovereign* would not have met with the same *Candor* from those Men, had he *imitated* that Royal Pattern in a Circumstance the *same* with his.

He seem'd resolv'd, therefore, not to want it; he waited for the Advice and Concurrence of his Parliament; rais'd neither Men, nor Treasure, but with their Authority and Approbation: He left the Legislators to defend themselves, their Laws and Constitution; he follow'd no Methods but such as were *strictly Legal*, and had all the Authority the Three Estates of the Realm could derive to them. This he *knew* would make him successful: He *knew* that none of his Royal Predecessors had ever *fail'd*, when they acted in Conformity to it.

Upon the whole, then, despise the Men, who complain of an *invaded Constitution*, and would perswade the unthinking, that the Legislators, though fill'd with Power so to do, in the Alteration, or Suspension of their own Laws, appear greater Enemies to our Liberty, than *they*, who by a Rebellion have *broke* them *all*, and have attempted to settle a *Free People*, afresh, upon the Foundation of Tyranny, and Arbitrary Sway.

A 4th Ground of Confidence, a King, or his People, may have to believe, that the Lord is on *their Side*, is, if there be a Con-

14 A Thanksgiving SERMON.

Concurrence of their own *Industry* with the Blessing of God.

Sometimes indeed God Almighty, to manifest his irresistible Power in bringing his own Designs to pass for the Good of his People, takes the *whole* Work into his own hands, and requires nothing of them but *to stand still and SEE the Salvation of the Lord*; but these are Cases of an *extraordinary* Nature, and the Examples we meet with of them are but few.

For the most part God having created Man an Active Being, well suited for Enterprize and Employment, has made it part of his Duty, to engage himself *industriously* in carrying on such Works, as tend to *his* Glory, and our *own* proper Good. He abhors the Idleness of Men, while he himself is busied for their sakes. Thus when he had allotted *Canaan* for the Inheritance of his People *Israel*, by the same Power, that he over-whelm'd *Pharaoh*, and his Host in the Red Sea, he might have swept away at *once*, the *whole* Race of accursed *Cham*, and have open'd an easy and peaceful Entry for his People to the Promis'd Land. But yet unless they went up to assault it, unless *Joshua* fight, and *Moses* hold up his Hand in Prayer, *Israel* must *not* prevail. And to this purpose we read, *Judges* 5. 20. *They faught from Heaven, the Stars in their Courses faught against Sisera*. But still, though Angels, and Stars, fight from above; and one would think there was no other need of Succor, when God, and the Host of
Hea-

A Thanksgiving SERMON. 15

Heaven, *are on our side*; yet to encourage Industry, *Deborah* must arise in her Judgment-Seat, the Son of *Abinoam* also must awake, and *Israel* united go forth to the *Help of the Lord*.

The Industry of Man must co-operate with the Blessings of God, or he cannot promise himself Success in any Undertaking.

And if Industry in the Defence of a Cause, be one way to prevail with God to appear *on the side* of it, we may promise our selves that he is with *us*; What Industry, what Pains, and Care, could be greater, than that, which our Governors have hitherto taken to defend, and preserve us, with what watchful Providence have they look'd over us; the most secret Designs of the Rebel Enemy have been found out, and such Gards laid against them, that they have been entangled in the Net which they had laid, before they could have any Notion that it was discover'd, *seeing then, that very worthy Deeds are done unto this Nation by their Providence, we ought to accept it always, and in all Places, with all Thankfulness.*

And not only what *they* have done by *their* Industry, and Care, but also, what those brave and noble Souls have done, who bore the Arms of our Nation, and fought our Battles for us.

And here the Industry of Man did in a very eminent manner work together with the Assistance of God, let us turn our Thoughts to the Western Parts of this Nation, and recollect the many and hasty Marches, the prodigious Resolution,

16 A Thanksgiving SERMON.

tion, and Endurance of the Soldiery, the noble Ardor of the Commanders, and the *sudden* Dispatch of the Rebellion in those Parts; or let us carry our Thoughts beyond the *Tweed*, reflect upon the necessary Hardships, which the Nature of the Place, even in its best Estate, must bring them to, the *uncommon* Severity of the Winter, the *fearful* Depths of Snow, the Height of the Hills, with that *Winter* Covering seemingly impracticable, and let us recollect that all these Dangers and Difficulties were cheerfully undertaken, endur'd, and surmounted under the Conduct, and animated by the Example of a bold, undaunted young Hero, whose *Person* ought always to be as *dear* to us, as his *Name* will be *wonderful* to succeeding Posterity.

I have thus shew'd you, *what Grounds of Confidence a King, or his People, may have to believe that God is on their side*; in the Close of each Particular, I have endeavour'd to shew that our Governors have not been wanting in the Performance of any of those things which God permits us to believe will conciliate his Favour, and make him side with us. Let me be admitted to add, the surprizing *Success* that has crown'd our good Cause, our just Ends and Purposes, our lawful Methods of pursuing them, and our *unwearied* Industry in carrying them on; and surely no Man will impeach my Religion, when I pronounce *peremptorily*, that the Lord is on our side, that it is his doing greatly *marvellous in our Eyes*, and for ever bless

A Thanksgiving SERMON. 17

sed be his holy Name, who has thus faught our Battles for us.

Which naturally calls upon me to make good the 2^d thing I propos'd in general to speak to, *viz.* our Obligations to be thankful to God, when he *appears on our side.*

Without God, the most profane, will not presume to think himself able to do any thing; from him, the great Fountain of Good, all Advantages flow to us; to him we apply naturally for Help, and when we receive it, as *naturally* thank him for it; our Obligations to him rise or fall in proportion to the Benefits we have receiv'd from him; now the way to arrive at a just Sense of our Obligations to thank him for the Suppression of this Rebellion, will be, by shewing,

1st. The sad Consequences, if this Rebellion had succeeded; and,

2^{dly}. The happy Consequences that it did not.

If it had succeeded, what Language can express the Miseries that would have fallen upon this Nation, what Words can raise in you an Idea, of the calamitous State, of a *free* People, under the Oppression, Rapine, and Tyranny of Men, hurry'd on by three *different*, but equally *destructive* Passions, Covetousness, Revenge, and ungovern'd religious Zeal; to the first our Estates, to the second our Lives, to the other, our Establish'd Church, had fallen an immediate Sacrifice; the Church of *England*, dearer to us than Estate or Life, must have

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18 A Thanksgiving SERMON.

been born down, must have sunk, must have perish'd *thoroughly*, how would she have *mourn'd*, like *Rachel* for her Children, beyond all the Methods of Consolation? A Popish *Herod* on the Throne would have slain not only from *two Years old, and under*, but from that Age, to the *most* stricken in *Tears*, there would have been none to guide her, of all the Sons that she had brought forth, none to take by the hand, in that perishing Condition, of all the Sons that she had brought up; As to our *State*, an humble Vassal to *Rome*, bred up in arbitrary Principles, had sat at the Head of it; a Rod of *Iron*, instead of a *Scepter*, would have been put into his hands, which would have broken our Establishment, as a *Potter's Vessel*, and have driven our Laws before it, as the *Chaff before the Wind*; our *Liberty*, the Pride of our Nation, and the Envy of the World, would have been *intirely* wrested from us, and nothing of *Freedom* left to us, only that *sad* Liberty of *choosing*, either to turn Papists, or die; the rich successful Trader, in a moment had been a Beggar, the envy'd Treasury of your City had been exhausted in a Day, the publick Debts wiped off at *once*, a *Friend*, and wealthy Creditor of the *present* Government, after the manner of a Neighbour Nation, would have been a Traitor to this *new* erected State: This Illustrious Family, which rightly, and lawfully wears our Crown, had been depos'd, destroy'd, and in Mockery to us, *butcher'd* by the vilest hands; the

A Thanksgiving SERMON. 19

the whole would have been such a Scene of Mi-
fery and Woe, that the Kilns of *Pharaoh* would
have been *more* tolerable; nay, the Furnace of
Nebuchadnezzar *more* eligible. *These* would
have been the Consequences of a *successful* Re-
bellion, rais'd in favour of a *Bigotted Papist*,
headed by a *perjured* General, carry'd on by
Men abandon'd both in Principles, and Estate,
under a Necessity, many of them, of starving
as *Beggars*, or running the hazard of being exe-
cuted as *Traytors*.

These would have been your Princes, and Po-
tentates, these your Nobles, and superior Com-
mons, these the Heirs and Successors, of your
antient Estates, these the Husbands of your
Daughters, while the elder Brother lay in Blood
at their Feet, and the Family became extinct,
either by the Sword of the State, or the *Fire*
of their Church.

How gratefully should we join therefore in
the most thankful Hallelujahs, the most exalted
Songs of Praise, and Gratitude to the God of
Heaven and Earth, that the Rebellion was *not*
successful, that instead of *these* Miseries, we
may *still* call our selves the *happiest* People upon
Earth, the Laws *still* triumphing over Tyran-
ny, and all the *Barriers* of our Liberties, *yet*
impregnable, every Man's Estate, and Life his
own, and our just and righteous King *delight-*
ing to have it so.

Is it not a great Happiness, that we are *yet*
Protestants? assembled in the House of God,

20 *A Thanksgiving* S E R M O N.

according to the Religion of our Fathers, that Prayers and Praises have been offer'd up in a Language known, and understood by all? Behold that *sacred Altar*, see its Decency, see the solemn *Beauty* of its Appearance; is it not a great Felicity, that we are not to change the *becoming* Ornaments of it, for the gaudy Trappings of Idolatry, and the superstitious Vanities of the Church of *Rome*? That the Holy Sacrament will *still* be administred there *entire*, and the Cup of Blessing, not confin'd to *one* Order of God's People *only*, but the *Layety*, as well as *Clergy*, equally partaking of it?

This Happiness we derive from the Suppression of this unnatural Rebellion, these are the happy Consequences that it did *not* succeed, and these Consequences become yet more happy, in that they are secur'd to *us* by the Preservation of our *present* Sovereign, and to our *Posterity*, by the Preservation of his Royal Issue, so that if we are not wanting on our part, this *Good* will come from the *Evil* that either threatened, or fell upon us; this *Breach*, that has been made, by a Civil War, in the Mounds, and Banks that gard our Liberties, is now with so much Care and Strength renew'd, and fill'd up, that the most insulting Waves of Faction cannot weaken them, nor the *most* tempestuous *Swellings* of Sedition bear them down.

And therefore, when we have heartily, and sincerely breath'd out our Praises, and Thanksgiving to God, for the Interposition of his Almighty

A Thanksgiving SERMON. 21

mighty Arm, let us resolve *upon*, and carefully continue *in* a Behaviour, that will express our *heartly* Sense of the Deliverance we *now* celebrate, *such* a dutiful Demeanor to our King, and all that exercise Authority under him, as will frustrate the Hopes of our Enemies abroad, *such* Affection, and Friendship to one another, as will cement us among our selves, and make us invincible at home.

But while *this* Resolution is wanting, and *this* Behaviour neither intended, nor endeavour'd at, these Hymns of Praise are an *Abomination* to God, it is Iniquity even *this* your solemn Assembly, it is a Call to God to *destroy* you in his *Wrath*, to give you up to the Will, and Power of those that hate you.

Consider therefore with your selves, how *great* the Salvation is, which God has wrought for us, and how *miserable* we must be, if we obstinately *neglect* it. When the Blood is in a Ferment, and the Passions of Men run high, Exhortations of this nature have not their proper Influence, but we have had time enough to *cool*; the War is at an end, and the War in our *Hearts* should be concluded too; *Interest* should have its *turn* in our Consideration, and not entirely be swallow'd up by the Enemies of it.

There will be a time, the Day will once shine forth, when you will *love* those noble Patriots, whom you are *now* taught to hate, when you will bow down in low Obedience to
that

22 A Thanksgiving SERMON.

that King, against whom you erect now a tumultuous Head, and rudely treat, with *premeditated* Indignities, and Affronts; the most consummate Prejudice, *will see*, and must *own*, his Honour, Justice, Wisdom, and Goodness, his Care and Vigilance for the Good of his People, his *undistinguish'd* Concern for the Welfare of *all* his Subjects, his Works will shine before us, and dispel the Mists, which the *Witchcraft* of this Rebellion has cast before the Eyes of the Vulgar, and *compel* us to *glorify* God, and pay all *due* Honours to *him* our *King*.

Europe acknowledges his *Capacity* to rule, and his *Justice* in ruling, the most important Disputes of contending Princes are left to him, even the *Infidels* themselves, upon the Reports of his Honour and Wisdom, have made some Advances to obtain his Good Offices, at least seem inclin'd to refer that *Immense War* to his Mediation; and are *we*, *we only*, who are his *Subjects*, his *own* People, afraid to trust him? Are *our* Contentions *above* his *Capacity*? or will he be *less* just and good to *us*, with whom his *own* Interest is *inseparably* link'd, than he will be to *those*, whom he knows not, and from whom no Advantage can arise?

Away with so *stupid* a Notion, it is declaring against the Light of the Sun, and you are brought to it, to serve the Ends of your *own* Ruin, and to carry on the mischievous Designs of your most *mortal* *Enemies*, drest up in the deceitful Cloathing of *Friends*.

Let

A Thanksgiving SERMON. 23

Let all therefore, in the Name of God, think, and compare things *rightly*, like *rational* Creatures, and not be driven on like *brute* Beasts, by Herdsmen who *feed* you *only* for the *Slaughter*, and drive you on to the hands of *Butchers*.

When you think *thus*, this great Solemnity will be rightly observ'd, your Sacrifice of Praises, and of Thanks, will be *sincere*, it will go up to Heaven as a *sweet* smelling Savour, and return down to *you* again, in all the Blessings of Prosperity and Peace, and put it out of the Power of your Enemies, to hurt or to destroy either *you* or your *King*.

FINIS.

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